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NEWSLETTER

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EDITORIAL

Our first international conference has come and gone, amid exhaustion and exhilaration, masses of congratulations, and many warm personal memories. What a horrendous effort it represented! And how many women it touched: some 350 delegates from 80 countries. The ripples spread from their multiple centres, and we will never really know who we have affected, inspired, or moved. We do know, however, how the conference touched ourselves, teaching us many things, not all of them academic.

The text of Professor Elaine Newman's closing talk for the conference is included in this Newsletter. Newman sums up why we need such conferences, why we need Women's Studies courses, why we need women working in every area of responsibility and concern in societies everywhere: power. It is not enough, as she reminds us, to be right. We need the power to act, to change, to make society and our institutions better places for women and for humanity. "Learn to be disliked without its worrying you" is a novel slogan but we have been trained to please, to agree, to be supportive rather than decisive. Time for a change. For many changes.

Newman emphasizes technology, science and mathematics. To redress the balance, let us remember that words have always been instruments of power, as well as of communication, sharing, and love. We need the traditional skills of language, literature, history, the arts, joined to those of science and technology, to enrich and govern our society: to change, in Newman's words, "the world in our image."

Patricia Morley, Co-editor.

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Approximate text- closing talk for conference on research and teaching about women- Concordia Oct. 5/82

E.B. Newman.
Professor, Biological Science;
Principal, Science college, Concordia University.

It is an honor to give the last talk of this conference. You have been told this will be a wrap-up of the conference, but you know it is impossible for me to summarize this morning, and even less this conference.

As this conference draws to an end, I look at you all and think of you dispersing to your various corners of the world. Unlike most of you, I am not in Women's Studies - I am a scientist, and as I have been watching this group of competent women during this week, I have been asking myself what I might find to say to you. I guess the first thing I want to tell you is that I go to a lot of international meetings but this is the first time that I have felt at home.

You may expect me to talk about women and science, and it is clear there is a need for it. But I'll say it in 2 lines because it isn't what I want to talk about here. The society is increasingly technological, the jobs that pay good money require ability in mathematics, logic, and science. Encourage your daughters and your friends' daughters to train for them and get them.

I think of all of you going home, and I wonder who will be at the next meeting and the next. All of you are passionately involved in your work, and clearly all of you are more than usually competent and disciplined. How far will you have changed your world when we meet again? If it is not us that will change the world in our image, who is it?

The name of the game of life is power. Look, we know that men hold power in this world, and that they use it badly. But it is not the power that is bad, it is the use of it. Many of you are involved in the Peace Movement, and so am I, but have you seen any peace lately? It is not enough to be right. Also you must be heard, and then you must be followed.

I am tired of watching people I know to be right losing their battles with the powerful wrongheaded. You have to know the system. Study it carefully and then use it. If you can hold your faith when having no power to use it, can you not hold it when you have some power? Do you think that once you have power, it's compulsory to use it against people? Figure out what you want power for - figure out how you are going to get it - and make sure that when you get it, you are still fighting for the cause you started with!

Women's Studies are of great importance to us in clarifying our vision and gaining our self-respect. But we must also analyze the world of men - what they do and how they do it - so that we can then use it efficiently.

Women have been in a position of being right and unaccountable, because they have never had enough responsibility to be able to change anything. With power, come two things women try to avoid - responsibility for things outside the home, and being disliked. When you take a position on anything, right out loud where you can be heard, a good proportion of the people who hear you aren't going to like you. That's true for men and for women - but its even more true for women, because you can't take a stand without being aggressive and uppity - and women aren't supposed to be aggressive and uppity.

What about being disliked? Women are trained from infants to be pleasing and to be liked. It's not hard to be liked if you are willing to do things for people without demanding much in return. And look at where it has got us. But you know, you have to learn to be disliked without its worrying you. You can't imagine how many Canadian biochemists and microbiologists dislike me. But they don't dare do much about it, because they know I am competent, and they know I will fight back, and that I know how to fight back well. I don't care if my professional colleagues like me. My friends like me, and that's enough. All my professional colleagues have to do is respect me and let me

get on with my work. And hire women. And invite women scientists to conferences. Or we'll force them to.

Many of you hold institutional jobs and are responsible for hiring people and promoting them. The first thing I want to ask you is to go home and use your brains and use your power. Hire women for your positions and coach them to make sure they succeed. Groom women for promotions and make sure they get promoted. When you retire, make sure you have multiplied yourself, at least 5-fold. And make sure that the women you are working for will do the same. The slogan is - hire a feminist today.

The biology department at Concordia has about 22 staff members, of whom 7 are women. I doubt that there is another department (except at a girls' school) which can make that claim. The women who study with us see women professors, and are encouraged to aspire for themselves. I claim in all this a major influence in one case, and a half interest in 2 others. That brings me to 2 of my 5. I don't know how I'm going to manage 3 more in the present economy, but I will have my five before I die. Wherever you are, do the same. Make sure they are female, make sure they are competent, make sure they are hired, and make sure they will carry on the fight.

We have been occupied in this conference with research and teaching about women. We have adopted a calm, reflective and scholarly method for reaching reasonable conclusions on a subject about which we all feel passionately. We have done this because we believe that reasonable conclusions come only from such a procedure. But it is the passion that brings us together, and that sends us home to work.

Continue the reflection, and continue the fight. Train feminists; hire feminists; acquire power where you can and use it for all humans - good luck to us all.

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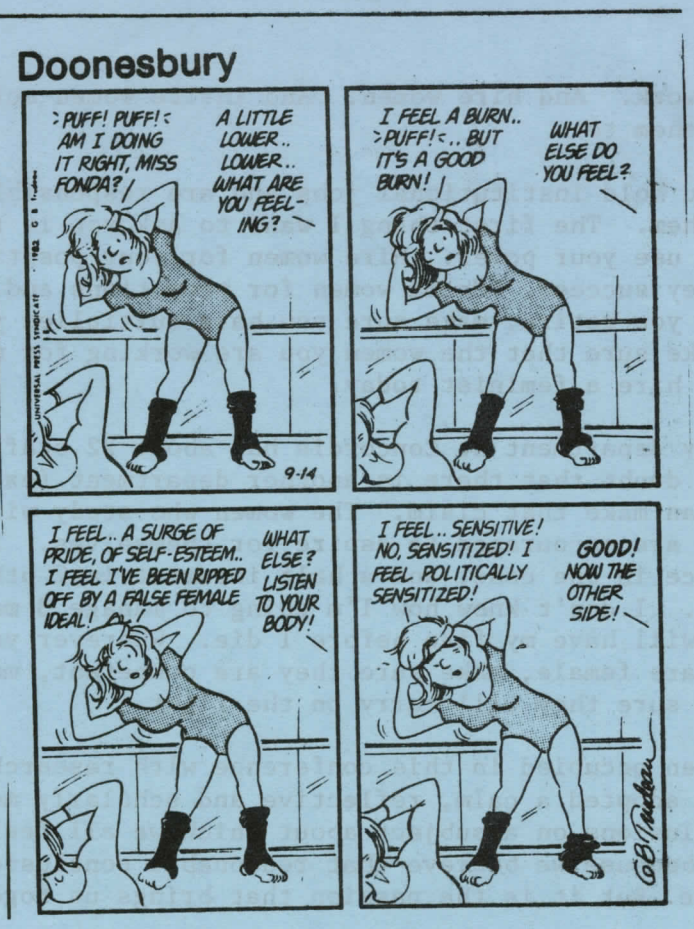
CATHY
by Cathy Guisewite
LAURA WAS BEAUTIFUL... I WANT TO MEET SOMEONE AS BEAUTIFUL AS LAURA, AND AS BRIGHT AS MAUREEN.
I'M BEAUTIFUL. I'M BRIGHT.
I WANT SOMEONE AS WITTY AS JOAN, AS SENSITIVE AS KAREN, AS CHARMING AS SUE.
I'M WITTY. I'M SENSITIVE. I'M CHARMING.
I WANT...
ME! WHAT ABOUT ME? YOU IDIOT! ME! ME!!
NAH. TOO HYSTERICAL.



MONTREAL : OU EN SONT LES "WOMEN'S STUDIES" ?

Recherche, enseignement, action sociale, tels sont les trois thèmes du premier colloque international sur la recherche et l'enseignement relatifs aux femmes qui a rassemblé à Montréal (Canada) du 26 juillet au 4 août 1982, près de 350 femmes venues de 72 pays.

Cette conférence est l'aboutissement de deux années de contacts et de preparatifs menés par Maïr Verthuy, directrice de l'Institut Simone de Beauvoir (1) à Montréal qui avait pris l'engagement, lors du Forum parallèle de Copenhague en 1980, de réunir des chercheuses et des enseignantes du monde entier pour échanger informations, expériences et connaissances en vue de créer un réseau international de communication, voeu exprimé par l'ensemble des participantes au Forum.

LES FEMMES, SUJET ET OBJET DE LA RECHERCHE FEMINISTE

"La recherche relative aux femmes est presque toujours de la recherche action, de la recherche prise de conscience, de la recherche éducative, de la lutte idéologique", affirmait, dans ses remarques d'ouverture, Jeanne Lapointe, professeur de litterature à l'université Laval de Québec. Cette recherche, loin

de prétendre à "l'objectivité scientifique - souvent confondue avec une forme de rationalité bornée et mécanique" revendique une "subjectivité consciente des discours masculins sur les femmes qui se donnent pour la vérité même". La définition de la recherche féministe donnée par Danielle Juteau-Lee, professeur de sociologie à l'université de Montréal, va dans le même sens: "féministe au niveau des objectifs, elle doit contribuer à l'avancement des femmes. Féministe par son objet, elle doit incorporer de manière systématique pour toutes les analyses et tous les thèmes l'obligatoire relation entre les sexes. Elle doit développer un langage, une méthodologie et une problématique non sexistes".(2)

Subversive dans l'intention, la recherche féministe l'est aussi sur le plan méthodologique et épistémologique en refusant en particulier "la distanciation entre sujet et objet" la femme devenant objet d'étude mais aussi sujet du discours - et " la généralisation propre à l'analyse scientifique".

Généralisation que dénonce également Keziah Awosika de l'Institut nigérian de recherche sociale et économique (3) mais sur d'autres bases. Selon elle, le mythe de l'universalité de la condition féminine aveugle les chercheuses occidentales lorsqu'elles abordent la problématique des femmes et du développement. Soulignant la différence entre la situation des femmes dans les pays développés et dans les pays sous-développés, elle a fait remarquer, peu sensible au concept de patriarcat, que "les chercheuses africaines commencent à mettre en doute la pertinence et la crédibilité des recherches faites par des chercheurs étrangers sur elles-mêmes". Elle n'a d'ailleurs pas été la seule Africaine à rejeter un féminisme "néocolonialiste" s'illustrant par la non prise en compte des perspectives historiques et culturelles, une mauvaise interprétation des résultats et la non diffusion des études auprès des femmes concernées.

ENSEIGNEMENT : MARGINALISEES OU RECUPEREES

Les disparités entre les situations et les stratégies ne sont pas moins marquantes dans le domaine de l'enseignement. Ainsi le bilan de l'enseignement organisé aux Etats-Unis dans le cadre des "études féminines" (women's studies), dressé sur ton quelque peu triomphaliste par Florence Howe, co-directrice de "The Feminist Press", est-il impressionnant : 400 programmes, 3000 universités et 20 centres de recherche ont dispensé en 1981 plus de 30,000 cours. Ces chiffres laissent évidemment rêveuses les Africaines et les Indiennes qui doivent lutter pour mettre sur pied, avec des moyens dérisoires, des programmes d'alphabétisation et d'éducation sanitaire dont l'enjeu est vital.

D'où le constat accusateur de Fanny Tabak (Singapour)qui s'étonne qu'un bulletin comme celui de l'"International Women's Tribune Centre" s'interroge pendant toute une année sur les "femmes et l'investissement" alors que "les deux tiers de la population féminine mondiale sont encore analphabètes (...) C'est comme si on parlait de qualité de vie à des gens qui ne savent pas d'où viendra leur prochain repas". Plutôt que de gaspiller du temps, de l'énergie et de l'argent à des recherches sur les femmes qui ont instruites", elle propose des sujets d'étude et d'enseignement plus importants et universels à ses yeux tels que le contrôle de la population ou la protection de la femme et de l'enfant. Elle insiste également sur la nécessité de travailler de concert avec les hommes aussi bien dans la recherche et les colloques que dans l'action sociale ou au niveau de la prise de décision, opinion loin d'être partagée par l'ensemble des participantes.

Il serait toutefois injuste de penser que l'enseignement relatif aux femmes n'est, dans les pays dits développés, qu'un luxe d'intellectuelles. Selon Michèle Jean, auteur d'un rapport sur la formation professionnelle et socio-culturelle des adultes (4), l'enseignement relatif aux femmes relève deux défis: "intégrer le féminin dans les devoirs constitués"- c'est l'objet des "women's studies" - et "développer l'apprentissage innovateur chez les femmes" afin qu'elles acquièrent plus de pouvoir sur leur vie personnelle et participent davantage à la vie sociale. Mais comment, s'interroge Béatrice Slama de l'université de Paris VIII (ex-Vincennes), résoudre le paradoxe qui consiste à dispenser un enseignement "subversif" dans un lieu institutionnel? Comment éviter aussi bien la récupération par l'intégration de ce savoir nouveau à des cours académiques que la "ghettoïsation", la marginalisation - et par voie de conséquence la dévalorisation - qui guettent particulièrement les études féminines ou féministes. Pour Béatrice Slama, ces études sont davantage "un regard autre sur le monde" qu'une nouvelle spécialisation intellectuelle. C'est pourquoi à Paris VIII comme dans d'autres universités françaises, les études se font à l'intérieur de chaque département dans une optique pluridisciplinaire sans qu'ait été créé un "diplôme d'études féminines".

RECHERCHE-ACTION : UN POUVOIR POLITIQUE

La réflexion sur les liens entre la recherche et l'action sociale, très attendue par les participantes, est sans doute celle qui leur a permis de trouver un langage commun et un accord presque unanime. Toutes les conférencières ont rappelé que la recherche et l'enseignement relatifs aux femmes doivent leur existence au mouvement féministe "qui s'est inscrit lui-même dans une vaste remise en question des rapports sociaux de domination à l'oeuvre dans nos sociétés" (5). Marie Eliou (Grèce) a insisté sur le besoin "d'établir des liaisons entre les organisations de femmes ou les groupes s'occupant de problèmes qui concernent les femmes et les institutions de recherche et les groupes de chercheurs. Il est important pour les mouvements contestataires de s'approprier une partie des possibilités de la recherche, si abondamment utilisée par le pouvoir. (...) Ce qui implique la double conviction que la recherche peut ne pas être uniquement aux ordres du pouvoir et que les luttes sociales peuvent être menées d'une autre manière ". Des expériences passionnantes de recherche-action ont été présentées: ateliers ruraux dans les Antilles, programmes de radio en Tanzanie pour sensibiliser et informer sur des sujets non traités par les émissions éducatives de la radio officielle comme le problème de la grossesse des adolescentes en milieu scolaire, ou études sur le financement des garderies au Québec - le dossier "brûlant" du moment - pour faire pression sur le gouvernement afin qu'il adopte une politique sur cette question...

Parlant au nom des chercheuses "académiques" et s'adressant aux chercheuses "activistes" dans un appel à la solidarité, Peggy McIntosh, directrice d'un programme d'études féminines aux Etats-Unis, a déclaré: "Nous prenons en compte les femmes radicales qui refusent le compromis avec l'institution. Elles nous apprennent qu'il ne suffit pas de pénétrer la société orientée par l'homme. (...) Leur intégrité de vision donne de la force à nos recherches". "Nous sommes plus conservatrices dans nos centres, a-t-elle reconnu, mais nous savons que nous utilisons de l'argent "conservateur" pour des objectifs radicaux".

Une boutade qui n'a pas pour autant rassuré toutes les "femme de terrain". Fathiha Hakiki (Algérie) n'a pas caché sa déception à la fin du colloque: "J'ai découvert l'ampleur de ce que nommerai le féminisme institutionnalisé", celui de "femmes qui se situent dans une position de pouvoir, qui ont des moyens à gérer (...). Cette problématique m'est personnellement totalement étrangère car je viens d'un pays dans lequel ces moyens n'existent pas (...) Je ne m'em plaindrai pas car c'est une source de lucidité. Si les femmes ont participé à leur oppression dans la famille - le féminisme a permis d'en prendre conscience -, conclut-elle, le féminisme institutionnalisé a entériné une participation des femmes à leur propre oppression à une échelle plus large qui est celle de l'Etat, des institutions, ce qui est beaucoup plus dangereux."

A QUAND LE DIALOGUE NORD-SUD

Cette sensation de malaise, ressentie à plusieurs au cours de la conférence, provient en grande partie des désaccords intervenus sur des questions politiques, quand des chercheuses arabes ont voulu, pour marquer l'absence au colloque des déléguées libanaises retenues dans Beyrouth assiégé, faire voter une résolution condamnant Israël. Le lendemain, c'était au tour d'un groupe de femmes haïtiennes en exil vivant à Montréal de dénoncer l'invitation de Marie-Carmel Lafontant - finalement absente- qui, selon elles, est à la solde du régime Duvalier et n'a jamais travaillé à la promotion de la femme en Haïti, bien au contraire...

En outre, la domination numérique des chercheuses occidentales - surtout des Nord-américaines (6) - a sans doute pesé sur le cours des débats, les représentantes des pays pauvres n'ayant pas eu autant l'occasion de s'exprimer. Reconnaissant que les Américaines sont un peu envahissantes, Maïr Verthuy, organisatrice de la conférence, a regretté "qu'on n'ait pas trouvé plus d'argent pour faire venir plus de femmes d'autres régions du monde". Elle a rappelé que des invitations ont été lancées un peu partout et que les chercheuses de certains pays n'y ont pas répondu.

Quant au différend politique, il n'a pas, semble-t-il, détourné la conférence de ses objectifs: deux tentatives de coup d'état ont eu lieu dans l'intervalle du colloque. S'il fallait dresser la liste des pays où la femme est victime de conflits patriarcaux, huit jours n'auraient pas suffi, ont souligné les organisatrices qui n'ont pas eu le sentiment pour autant d'avoir évacué le politique de cette assemblée résolument féministe, consciente "d'avoir le pouvoir que /lui/ confère le savoir".

Pour Maïr Verthuy et pour bon nombre de nombres de participantes, le colloque a rempli ses objectifs puisqu'il a permis à des femmes très différentes et très isolées de se rencontrer et d'entamer un dialogue, même si ce dialogue a débouché sur des accrochages.

Les femmes d'Asie se sont réunies six fois et ont décidé de se regrouper en association de chercheuses et de femmes d'action. Tisser des réseaux régionaux, travailler à la mise sur pied d'une banque de données internationale, créer un institut international d'études féminines, réunir une conférence de ce genre tous les deux ans, tels sont les projets qui sont dans l'air après cette intense semaine de travail et d'échanges.

Martine Nouet El Mehalawi, Paris

(Publié dans Bulletin AFI, agence femmes information, hebdomadaire, 23-29 août '82)

POEMS FOR SISTER S.

I felt the tightness of the world
Like panti-girdles and push-up bras

and tried to breathe in that small space.

Over Firenze
Under a grape bower
One hot hazy evening
I drank wine
and ate fresh cheese.

I studied Villon and St. Exupéry
the drama of the human soul
for a world of type-writers and clocks.

I fled to Nepal, to Katmandu
to jewelled chicanery ...

Everything right and somehow wrong.

And now I sit,
Alone.
Uncorseted
and do not know
if the mirror is still speaking to me.

****

The plain behind me is peopled
With square spaces
Clocks for faces
Icicles all in a row.

The plain ahead is barren, even
As the sun sets its fire in the silt.

The canyon whose edge my toes grip fiercely
is dark and light
is shallow and deep.

VIKI MONKMAN

RESEARCH ON WOMEN: A QUESTION OF LIFE AND IDENTITY

by Jeanne Lapointe

Professeur de littérature à l'université Laval de Québec

(conference address)

My dear friends and colleagues, from throughout the entire world,

Until now, most of our cultures have forced women to play the silent role in intellectual spheres. Only five short years ago a gathering of such an important group of female thinkers and women dedicated to positive action for the benefit of women would have been impossible. The fact that we are all here today clearly indicates a dynamic feminine identity, which is so often hidden, disguised or distorted by the male discourse.

The following remarks about research on women may well appear to echo or prolong your own thoughts, articles, readings and activities, since one of the main characteristics of research about women is the strong interaction on which it thrives. This new and rapidly growing field of research encourages us to rely on one another both in our thoughts and in our commitment, which explains the great respect so closely uniting us.

A second aspect of this research - which I shall call feminist, a term the dictionary defines as seeking to "improve the social status of women" - is that it is rooted in daily life and strives towards action. At times, our research may seem far from day-to-day living - such as when we analyse the concept of time in the literary works of women, or when we study the description of the female body in obstetrical treatises. However, this type of work sheds light on the female specificity as it is molded within cultural constraints, in the first instance, and on the ideological origins of the surgical abuse to which so many women fall victim, in the second. Research about women is thus almost always research for action, research for awareness, research for learning; in a word, our research is an ideological battle.

A third aspect of our research is the passion which inspires us in our work, making it more than mere intellectual pleasure, the reward of any researcher. Our research is in truth a question of the life or death of our very identity. "Authorities on women were usually men". But today we say to them: "We are not what you say we are". In the male cultural discourse, women are most often a fantasy, a dream or a nightmare, theimage of tenderness or an out-and-out shrew, both illusions. Women want to demolish these myths which have kept them caged, which have conditioned their entire existence in a negative fashion. They do not want to create a new stereotype; they want to express their diversity and their right to control their own lives.

The fourth aspect of our work is that it leads to a demystification of all research and often casts aside a certain pretentious academic jargon which at times is an end in itself. The arrival of female thinkers in the research field is forcing other researchers to revise their methods and their postulates and quite often their inherent prejudices.

The four or five stages which we distinguish in research: choice of a subject or an aim, an hypothesis, working methods or analytical grids, conclusions and

strategies for an action - indicate that our research on women is original, rich and meaningful. Moreover, a new code of ethics for research emerges in our three specific areas: theoretical research, educational research and action-research.

1. As concerns the subjects or our research and the chosen aims for taking action, it is doubtful that male research teams would ever have elected to deal with social problems such as rape, the need for day-care centres to ensure women the right to paid work, the need to drill a well in a given area so that women can stop carrying water and take the time to learn to read and write or the need to set up shelters for women who are victims of violence in the home. In the field of education, women involved in disciplines such as literature, sociology, medicine, genetics and theology, to name but a few, are in a position to suggest subjects and perspectives related to women and thus contribute to a more balanced universe.

2. As for the hypotheses related to research, we must go beyond the substantial theoretical studies on women's eventual use of Marxist, Freudian and other thought which already exist and seek out that fundamental implicit way of reasoning - the postulate - which no male researcher ever denounces either because it is rooted in his subconscious or because he holds it to be an intimate indisputable truth: the conviction of a pseudo-superiority, biological or intellectual, of all men over all women. A most meaningful feminist research project would be to analyse this narcissistic neurosis of domination, fostered in men by the myth of virility, inculcated in them by publicity, mass media, and pornography, in a word, by the entire ideological system of our contemporary societites.

3. With respect to research methods, we need a "methodological rebellion" (8) to borrow the expression of Jill Vickers, an Ottawa based sociologist; quite often, existing research techniques merely consolidate the systems of domination under study. Lorna Marsden, from Toronto, goes as far as to propose (9) that governmental statistics use women, not men, as the statistical base for delimiting the typical citizen. And it is quite true that women outnumber men; they do live longer; the various stages of their life are more complex and a greater number of persons depend on women in their daily and family life. This should eventually lead to more subtle analyses with less emphasis on socioeconomic input and thus closer to reality. Michèle Jean, Montreal based historian notes (10) that in the context of history linear chronology, which is marked by specific events such as wars, battles, defeats, victories or amendments to laws, obliterates the lives, the names and the very memory of women. In sociology, female researchers readily use life stories and personal testimonies which are far more eloquent than the indispensable statistics to appreciate, for example, the irremediable psychic wounds inflicted upon women in such cases as rape or conjugal violence.

4. The conclusions and strategies for a specific action in research on women are linked to the commitment and motivation which determine the subject of the research project. The idea that a certain pseudo-scientific objectivity could now be in danger might scandalize the purists. However, women remain skeptical about holding science sacred, science with its

apparently rational logic which, in the name of serious thought, has permitted the utterance of so many idiocies on the subject of women. Psychoanalysis and linguistics have taught us once and for all that there is no such thing as a discourse--no matter how seemingly objective, such as may be found in laws or religious texts--which is not the work of a speaker and thus subjective. Were we to choose between the naive and unconscious subjectivity of the masculine discourse on the subject of women--truth incarnate in the eyes of men--and the highly conscious subjectivity of women in their research on women, the second choice seems the least dangerous and it is controllable from within. We have often confused objectivity with a type of blind mechanical rationality which is absurd and quite separate from both sensitivity and reality--a way of thinking that holds itself apart from that mysterious inner self which Freud recognizes as prompting everything we say.

Women reject the nonsensical opposition which associates men with intelligence and reduces women to a merely physical existence--a manner of psychic assasination. Women are demanding, and rightfully so, the free control of their body, their pleasures and their sexuality. But in order to avoid maintaining and strengthening that same opposition, women must also claim their rights to freely exercise their intelligence, to pursue the intellectual pleasure of research and to utilize the conscious and militant subjectivity which animates their work on women. Our own collective and separate identities and that of your daughters is at stake. If it appears out of place for a woman to talk about herself, let us take heart at the thought--so sweetly subversive--that for the next ten days ours is the most impertinent gathering in the world, a gathering which would have been impossible without the generous audacity and the delightful Welsh imagination of Mair Verthuy who makes us feel so welcome in this house.

* * * * * * * *

The jogger asked for it

Re your report of the male jogger who was abducted and sexually assaulted by a woman (Sexually Assaulted, Jogger Says — Sept. 18):

Do we not have here a classic example of "asking for it" — a man alone, at dusk, probably in a semi-deserted park or street, and no doubt wearing a cute little jogging suit, maybe even shorts?

Now, really. Let men behave sensibly and this kind of thing wouldn't happen.

Alyse Frampton
Toronto

Globe Mail 25 Sept '82. p.7

PRESS RELEASE: 15 July 1982 (Conference report)

An Exhibition by 171 Quebec Women Artists at the Marie Uguay Maison de la Culture

by Edna Fainaru

When 171 women, united by their love of art and their creative gifts join together under one roof, that's something special. That is what is happening from July 28 - September 3 at the Marie Uguay Maison de la culture (Cultural Centre). This exhibition by women artists is one of the satellite activities organized around the International Conference on Teaching and Research related to Women, sponsored by the Simone de Beauvoir Institute of Concordia University, which is taking place in Montréal this summer, and it reveals the wealth and diversity of artistic creation in Québec.

Odette Goulet, who is responsible for the organization of the exhibition, has deliberately avoided imposing a single theme, preferring to encourage variety of content as well as of form. The number of artists involved is a sign of cultural ferment and reflects varying cultural influences and sensitivities. Artistic inspiration stems from the artist's individuality.

One may ask: Is there a "female art"? The answer is that creativity is influenced by one's past, cultural origin, approach to life, personal commitment. These are very diverse, and diversity is the main characteristic of this exhibition which reflects the complexity of our social fabric in Québec. Here are no prisons born of fashion, of narrowmindedness, of party lines.

The show is heterogeneous, as are the artists who have varying degrees of maturity in the mastery of their medium. Fresh young talent stands side by side with others who have already achieved recognition.

Drawings, paintings, prints, ceramics, tapestries, sculptures, photographs; all together in one exhibition.

It's a rare occasion for us all.

A "must".

WOMEN'S STUDIES IN THE ARAB WORLD

Mair Verthuy

My first visit to an Arab country. My first meeting as a group with Arab women scholars engaged in research on women's issues. A memorable occasion, for me.

In May of this year, Unesco organized in Tunis the first international meeting of experts on multidisciplinary research related to women in the Arab world. Included in the invitation were seventeen scholars from thirteen Arab countries and a certain number of observers representing mostly either U.N. agencies or official Arab organizations. The Simone de Beauvoir Institute was the only other group to be singled out for this privilege.

Thanks then to Unesco and a travel grant from Canada's International Development Research Centre, I found myself enjoying an experience which was truly fascinating at both the intellectual and affective levels.

Similar meetings had already taken place elsewhere, thanks to the initiative of Wassyla Tamzali, herself an Algerian lawyer, who works in the Division of Social Sciences and Humanities in Unesco. The first was a meeting of twelve experts from across the world (including the Principal of the Institute) who met in Paris in May 1980. Our function then was to prepare a report for the Director of Unesco which would attempt to define what we meant by Women's Studies, assess the state of the discipline in the various areas and make a variety of recommendations concerning its development. One of these stressed the importance of regional meetings. In 1981, a meeting of women from Latin America and the Caribbean took place; this year it was the turn of the Arab world.

The agenda was quite heavy. Seven reports on the various regions within the Arab world had been prepared in advance; the analysis and the theories they put forward served as a framework for the work to be undertaken by the group. The critical discussions that followed were to allow the experts to outline the next steps to be taken, to define a list of priorities and to establish a regional association to encourage the development of research on women in the Arab world.

In spite of the pressure of time and the manifest differences between the countries involved, and thanks to the interpreters who volunteered extra time to support the cause, the group achieved its objectives and produced a working document to guide future activities.

It seems odd to speak of interpreters. The meeting took place in French and Arabic; some of those present would have liked to add American. The extent of the alienation resulting from colonization, whether it be military or economic, is only too evident when you are confronted by scholars who have been prevented, sometimes by laws, sometimes by de facto situations, from working at an intellectual level in their own language, particularly in one as rich as Arabic. Today Arabic is coming more and more into its own in the academic world. Such a return to their own roots was long overdue.

To be reduced to silence in your own language means you are also reduced to the state of object. While autonomous research by Arabs has indeed undergone tremendous development in recent years, all those present pointed out, however, the extent to which the Arab world has been reified and continues to be so by the ever watchful and frequently non-understanding of Westerners who have for years "explained" the Arabs to themselves. Western feminists were then warned of the da-ger they run of perpetuating a neo-colonialist attitude by applying inappropriate methods to their analysis of the situation of Arab women. It is now the responsibility of the Arab women themselves, using their own experiential knowledge and addressing from within the context in which they live, to take over from the West, to define their own goals, to speak for themselves. Their autonomy includes being autonomous in relation to Western feminists.

For four days, then, I listened and learned a great deal. Over the years I had become friends with a variety of persons of Arab origin; this was, however, my first contact with them inside an Arab country. I feel very fortunate that my first visit took place in an atmosphere of work. To be a tourist is to live the experience differently.

Of course, in meetings like this, what goes on outside the sessions--chatting over a mint tea, exchanging information over breakfast, side trips taken together--is at least as important as the formal presenations, if not more so, particularly in the case of women. These intimate moments allow us to speak more freely of our emotions, our moments of discouragement, our fleeting feelings of satisfaction. These intimate moments allow us to laught together, to be just a little frivolous. That is when we really get to know each other and establish warm personal contacts.

And so I also acquired other bits of information, of a different nature. Who would have guessed that, to reward Algeria for its role as go-between in the Iranian hostage crisis, the United States would have presented the Algerian television network with a complete series of Dallas! Who would otherwise have known that a former Concordia librarian, Richard Dewey, who recently left the American University in Cairo, has been working with a group of Egyptian women on an exhaustive bibliography on women? The world is sometimes quite small.

So I came back having made new friends, and these links will remain in spite of the distance that separates us. These links will mean that when we meet again, possibly at other conferences, we will pick up where we left off, as if only a few minutes had elapsed. I know some of the women will be at our conference in July 1982.

As entertaining as the various anecdotes may be, as warm as some personal contacts may have grown, it is the event itself that was significant, and the message that was sent back. International solidarity among all women is essential if we are to move forward; solidarity does not mean, however, imposing our ideas on others; it means listening to each other and respecting our different options.

N.B. Copies of the advance reports are available in the Institute Reading Room as will be copies of the final Conference report when it is published.

Histoire de sexe

LONDRES (AFP) — «Jeanne d'Arc était-elle en réalité un homme?», s'interrogeait manche l'*Observer*, qui cite des travaux réalisés par un biologiste américain, M. Robert Greenblatt et publiés par le *British Journal of Sexual Medicine*.

Pour M. Greenblatt, «la pucelle d'Orléans» souffrait en fait d'une maladie extrêmement rare, «la féminisation testiculaire», qui dote un individu génétiquement mâle, de formes féminines.

Le biologiste précise que dans tous les cas, l'examen des chromosomes de ces individus, d'apparence féminine, mais privés de règles, révèle qu'ils ont des chromosomes XY et non pas XX. De plus, poursuit M. Greenblatt, ces «jeunes femmes», privées de toison pubienne ne possèdent pas d'utérus, mais des testicules internes.

M. Greenblatt assure avoir établi grâce à divers documents dont un témoignage de l'écuyer de Jeanne d'Arc, que la jeune femme n'avait pas atteint la puberté, à l'âge de 18 ou 19 ans. Il en conclut qu'elle était vraisemblablement atteinte de féminisation testiculaire.

«Cela expliquerait ajoute-t-il, son manque d'intérêt pour le sexe mâle et son goût, choquant à l'époque, pour le vêtement masculin.»

«Ces anomalies psychologiques et physiques permettent plus facilement de comprendre ses excentricités, sa témérité, son impétuosité et son assurance», conclut M. Greenblatt.

Histoire de Sexe ou Sexe de l'histoire?

par Linda Cormier (étudiante en WMNS C254, 'Women in Antiquity')

L'une des principales formes de domination à l'oeuvre dans ma société est la domination de la femme par l'homme.

J'ai trouvé cet article choquant parce qu'on tente de nous faire croire que Jeanne d'Arc était en réalité un homme déguisé, ce qui explique selon M. Greenblatt, sa témérité, son impétuosité et son assurance. C'est donc dire qu'une femme ne peut posséder ces qualités, sans être anormale! Car bien sur la femme est faible, manque d'assurance, bref a besoin d'être protégée. La témérité, l'impétuosité, l'assurance sont l'apanage des hommes.

Parce que Jeanne d'Arc préférait les vêtements masculins (drôlement plus confortables que ceux dits féminins!!) on s'empresse de parler "d'anomalies psychologiques", d'homme déguisé en femme, etc... alors que des tas d'autres raisons peuvent expliquer ce goût inusité à l'époque. Le confort, l'élasticité du vêtement pour homme (ce qui fait qu'il est plus à l'aise dans ses mouvements par exemple), la rudesse des tissus employés dans sa fabrication, etc... pourraient, être des raisons plausibles pour expliquer sa préférence à à l'égard du vêtement masculin.

Quant à "son manque d'intérêt pour le sexe mâle" cel ne signifie pas automatiquement qu'elle était un homme; peut-être avait-elle des tendances homosexuelles, ou peut-être avait-elle le domaine sexuel en aversion, que sais-je? En tout cas, les hommes avaient peu de place dans sa vie, ce qui ne constitue pas à mon avis une anomalie. On croit encore que la femme ne plut vivre sans homme, que l'homme est le seul univers de la femme...alors que la femme n'a jamais été le centre de l'univers mâle! Il suffit qu'une femme ne fasse pas de l'homme le centre de sa vie, pour qu'on la traite de mâle, de fausse femme en réalité homme, etc.... Parce qu'une femme s'est montrée, l'égale de l'homme, parce qu'elle a osé dépasser)ou outrepasser) les limites que sa condition de femme lui imposait, on essaie de la démolir, de la rayer de l'histoire en tant que femme, etc. Décidément, on ne veut que des héros mâles!!! Les rares (?) héroines qui ont en droit de cité dans l'histoire (mâle), voyez ce qu'on en fait...

Après la lecture de cet article, je me suis demandé ce qu'il fallait avoir, ou être, nous les femmes, pour ne pas risquer un jour de se faire demander de quel sexe nous sommes en réalité??

Réf: Journal de Montréal, Lundi, 21 septembre 1981, p.16.

PROFILE: Mary-Lou Squires, Fellow of the Institute

by Pat Morley

Mary-Lou Squires acknowledges that a Ph.D. on women and sport is a "fairly unusual" topic, yet she seems to take it very much for granted. Even more curious (as students in an introductory Women's Studies course discovered during her recent visit) was her use of four novels by Louisa May Alcott as evidence of changing lifestyles for 19th Century women. Alcott advocated sensible dress and vigorous action for women: her 'Jo' leapt fences and ran, long skirts notwithstanding. Simone de Beauvoir includes Little Women as one of the significant influences on her early life.

Born in Topeka, Kansas, Mary-Lou grew up in Texas, in Amarillo and Dallas. Life in Amarillo was freer, for girls, than life in the big cities of the conservative South, but her maternal grandparents were not exactly freethinkers. Mary-Lou remembers her grandmother's displeasure when women got the vote--an unladylike prerogative--but she also remembers that this strong, tiny woman ran her household and the man she professed to follow: "In practice, she was the boss," Mary-Lou adds with a grin.

A BA in Physical Education was followed by marriage and four children. Mary-Lou speaks of following the same path as everyone else. This turns out to be less than accurate, as not everyone goes back to graduate school after raising four children and produces an unusual feminist thesis. Interestingly, she credits the YWCA with being a major force in her life. The 'Y' was prominent in social activities in Texas, as well as in sports. Mary-Lou became involved with the 'Y' in her teens, and eventually became a National Board Member.

Concordia attracted her attention when the Olympic Games were held in Montreal in 1976. After coming to the University in 1977, Mary-Lou met Mair Verthuy and became Associate Principal of the Institute (1978-79) and a Fellow. She teaches Exercise and Leisure Studies.

Her one regret appears to be that her children and grandchildren are in Texas and she sees them too rarely. She speaks proudly of her daughter, a school-teacher, who taught "up until the day before she had the baby." Her grand-children are exposed, on the one hand, to traditional Southern grandparents and, on the other, to a very modern grandmother Up North, the family radical: a role model, like 'Jo'?

Note: The editors hope to make Profile a regular feature of the Newsletter/ Bulletin. We welcome suggestions for possible subjects: Fellows, students and staff.

BOOK REVIEW, by Pat Morley (published in the Birmingham News, Sept. 5, 1982)

"Absorbing history, startlingly current"

STRONG-MINDED WOMEN And Other Lost Voices from 19th Century England, by Janet Horowitz Murray, Pantheon, $11.95, 453 pp.

The most interesting development in the writing of history over the last decade has surely been the work of feminist historians who have begun to delineate women's place in the cultural, economic and political fabric of Western society. While contemporary philosophers remind us that perception is not objective but is strongly conditioned by social experience, feminist historians have begun the Herculean task of reorienting our understanding of women's roles and aspirations, past and present.

Janet Murray's anthology is exceptional on several counts. The first is its scope: in size and comprehensive coverage, its thoroughness is exemplary. In five parts, Murray ranges over "The Womanly Woman," "Woman's Sphere," "Woman's Mind," "Woman's Work," and "Unwomanly Women."

The latter is an examination of prostitution, a highly visible and much discussed problem in Victorian England. Murray pulls no punches here. She argues that the prostitute, far from being a deviant figure, was in many ways highly representative of women in 19th Century England: "The obvious dehumanizing quality of the prostitute's work, her alienation from her own body and from her capacity for pleasure, differ only in degree from the general situation of women whose sexual and emotional lives were similarly inhibited and defined by their economic dependence on men."

Strong-Minded Women and Other Lost Voices, is also exceptional for the clarity and depth of its introductions, and for the general interest of its selections. Murray's scholarship is impeccable, from her choice of documents to the intelligent prefaces which introduce each of the subsections as well as the five major parts. An Index and an extensive bibliography complete the volume.

In 19th Century England, women were expected to be passive, dependent, and morally superior to men. With wit, humour and logic, Murray brings before us the feminists and anti-feminists of the period to illumine the role played by women in the enormous economic and social changes that made England the first industrialized country in the world.

Her goal - "to bring back the actual voices of 19th Century women - to place their lives before us with the distinctiveness of a photograph, the immediacy of a novel" - is fully achieved. Murray's anthology is a landmark in the field.

PATRICIA MORLEY

Simone de Beauvoir Institute

Women's Studies Courses

WINTER 1983

SDEB C301/4 — The Fellows' Seminar. Special Topic: Simone de Beauvoir.
Mair Verthuy & Edmund Egan, Loyola, Mondays, 19:00 - 21:00

WMNS C291/4 — Woman's Identity and Image: Recent Approaches
Jo Vellacott, SGW, Tuesdays, 18:05 - 20:10

WMNS C291/4 — Identité et image des femmes: Approches Récentes (français)
Lucie Lequin, SGW, Tuesdays, 18:05 - 20:10

WMNS C393/4 — Social Change: Women in Modern Society II. Women and Peace.
Jo Vellacott, Loyola, Tues/Thurs, 2:45 - 4:00

WMNS C492/4 — Seminar in Women's Studies. Special Topic: Women Working
Susan Hoecker-Drysdale and Katherine Waters, Loyola, Tues. 18:05 - 20:10

ENGL C250/4 — Women in Literature II
A. Bruné, SGW, Mondays 18:05 - 20:10 & Loyola, TTH, 13:15 - 14:30

FRAN C477/4 — La Littérature au Féminin II
Mair Verthuy, SGW, TTh 13:15 - 14:30

PHIL C230/4 — Human Identity (style, role, predication, sexuality...)
E. Egan, Loyola, Wednesdays, 19:00 - 21:05

RELI C334/4 — Women and Religion II
Martha Saunders Oppenheim, SGW, TTH 11:45 - 13:00

ECON C398/4 — Income Distribution and Economic Equality in Canada
S. Alvi, SGW, Mondays, 18:05 - 20:10

FRAN C494/4 — Etude Avancée d'un sujet particulier: Ecrivaines d'Algerie
G. Charpentier, SGW, Wednesdays, 18:05 - 20:10

FRAN C313/4 — Le Francais des sciences sociales II: Vocabulaire de la condition feminine
J. Laplante- L'Herault, Tuesdays 18:05 - 20:10, SGW

PSYC C226/4 — Mother Infant Attachment: Implications for Normal Development
Barbara Woodside, SGW, Tuesdays, 18:05 - 20:10

PSYC C227/4 — Aspects of Female Sexuality
Elizabeth Henrik, Loyola, Tuesdays, 16:00 - 18:00

RELI C393/4 — Women in Jewish Law and Practice
TBA, SGW, Mondays 9:30 - 12:00

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LE BULLETIN
Institut Simone de Beauvoir Institute
NEWSLETTER

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Patricia Morley

Production & Calendar: Joyce Carson

Student Representative: Louise Matchett

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ANNOUNCEMENTS/LES ANNONCES

- A report on our International Conference (July 26 - Aug 4) will be available in January 1983. The $200,000 budget was spent largely on bringing participants here. A forty-page resumé of the Conference will be mailed to participants early in 1983; others may obtain it for a small fee.

- There is excellent enrollment in all Women's Studies courses this year, except for the two Fellow's Seminars which folded because they were incorrectly placed in the Calendar. All efforts will be made to ensure that this does not happen again.

- Comptes rendus de Juliette Laplante-L'Hérault, des deux livres suivant, paraîtront dans Livres et Auteurs québécois (1981): Auger, Geneviève/ Lamothe, Raymonde, De la poêle à frire à la ligne de feu, Boréal Express, 1981; Cohen, Y., (sous la direction) Femmes et politique, Le Jour, éditeur, 1981.

- There is now a national Canadian Women's Studies Association. It will meet at the annual Learned Societies Conference. The anglophone coordinator is Professor Francis Early, History Department, Mount Saint Vincent University, Halifax, Nova Scotia B3M 2J6. A francophone coordinator is being sought. Membership costs $5.00 yearly; students are welcome to join.

- "The Widening Sphere: Women in Canada, 1870 - 1940" is on display at the National Archives, Ottawa, until January 4, 1983, and is accompanied by a programme of films by Canadian women, spanning 1918 to the present.

- Mair Verthuy has announced that she is in her last term as Principal. The Provost will set up a Selection Committee in November, with a view to making the new appointment by February 1983.

- Mrs. Rebecca Butovsky is now Special Advisor on Women's Issues to Judy Erola, Minister of State (Mines) and Minister Responsible for Status of Women.

- Le Théatre expérimental des femmes - 879-1306

  Dès le 26 octobre:

  BALLADE POUR TROIS BALEINES

  comprenant:

  "BALLADE POUR TROIS BALEINES" de Lise Vaillancourt
  "EQUIVOQUE" de Diane Bégin
  "MARTHA JENKINS" de Lise Vaillancourt

  Dès le 25 janvier, 1983

  "LE RIRE DE L'ETRANGERE, Montage de textes de Suzanne Jacob

  ENTRETIENS

  13 décembre: "LES FEMMES ET LA NOURRITURE: NOURRIR LE CORPS...OU L'ESPRIT? avec Louise Lambert-Lagacé

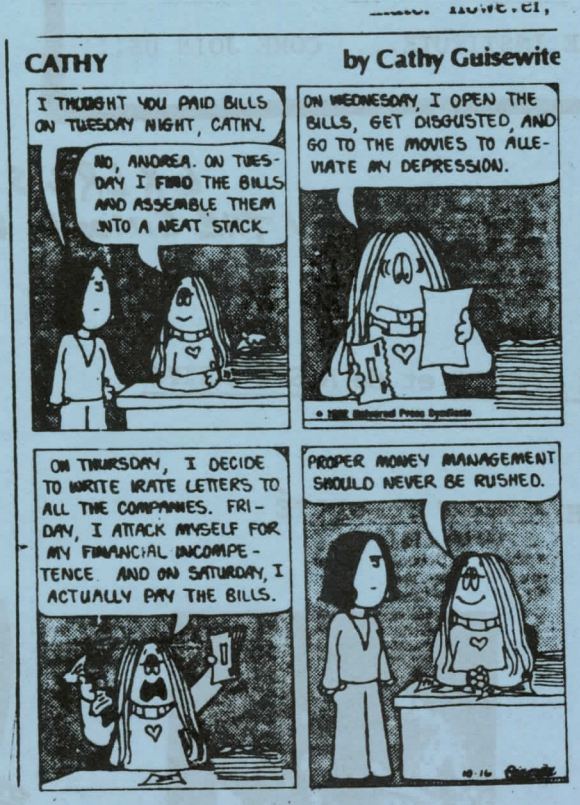
  10 janvier 1983: "ETYMOLOGIE DE CERTAINS MOTS QUI NOUS DEFINISSENT EN TANT QUE FEMME, avec Lise Vaillancourt

  14 février: "LA FLUIDITE OU CIRCULATION D'ENERGIE: LE CORPS PLUTOT QUE LE SUBCONSCIENT, avec Dena Davida, Anne Brazeau et Jocelyna Dubuc

- November 25, 1982 - JOB SEARCH WORKSHOP FOR SOUTH ASIAN WOMEN. Women search and compete for work in a shrinking job marked. Offered by SACC. The workshop is free but the number of participants is limited. Thursday, November 25 from 09:00 - 17:00, 874 Sherbrooke St. E., 526-9211 ext. 32. Office hours: Wed., Thurs. & Fri.

- November 27, 1982 - SACC FUND RAISER BAZAAR! Handicrafts from India and here made by women; exclusive jewellry, food items and entertainment: street theatre, dance and songs. SACC is the only service and support organization for South Asian Women in Montreal. See above for office hours and phone number.

Please send announcements, notes, comments, information on feminist publications and activities (including your own) to the Newsletter/Bulletin editors, c/o Joyce at the Institute. WE NEED YOUR INPUT. Anticipated deadline for the second issue: early February, 1983.

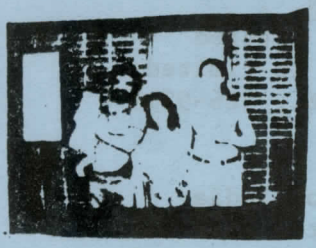

CATHY
by Cathy Guisewite
I THOUGHT YOU PAID BILLS ON TUESDAY NIGHT, CATHY.
NO, ANDREA. ON TUESDAY I FIND THE BILLS AND ASSEMBLE THEM INTO A NEAT STACK.
ON WEDNESDAY, I OPEN THE BILLS, GET DISGUSTED, AND GO TO THE MOVIES TO ALLEVIATE MY DEPRESSION.
ON THURSDAY, I DECIDE TO WRITE IRATE LETTERS TO ALL THE COMPANIES. FRIDAY, I ATTACK MYSELF FOR MY FINANCIAL INCOMPETENCE AND ON SATURDAY, I ACTUALLY PAY THE BILLS.
PROPER MONEY MANAGEMENT SHOULD NEVER BE RUSHED.

"Women's Studies" with Catherine Stimpso

DISARMAMENT WEEK 4 p.m. "Women and Peace", with Prof J. Velacott and "The Pacifist Tradition in Canada" with Prof. T. Socknat. 2170 Bishop St. rm. 103.

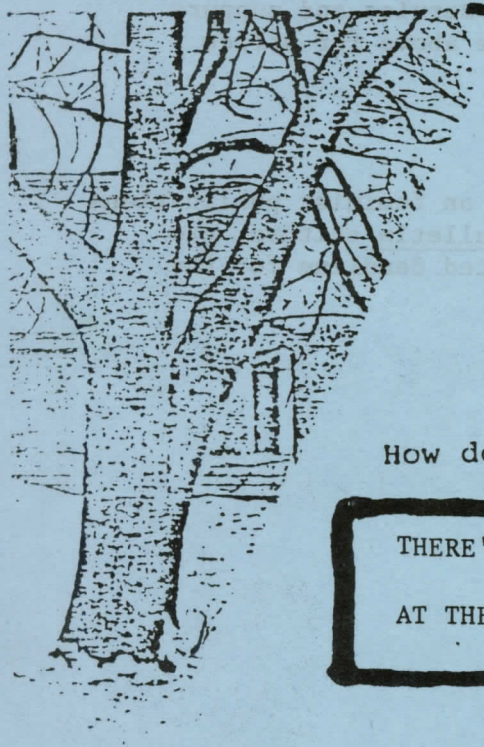
continued on page 11

"A conversation with Simone de Beauvoir"



CHANGES IN THE STATUS OF WOMEN IN THE PAST TEN YEARS

DORIS ANDERSON,



MANIF

How does women's art differ from that of men?

THERE'S ALWAYS SOMETHING HAPPENING AT THE INSTITUTE... COME JOIN US!!!

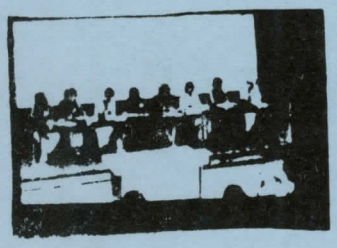
EXERCISE CLASS
IN THE SIMONE DE BEAUVOIR LOUNGE
TUES/THURS. 4:15-5:

lacolle center

♀ A WOMEN'S SPACE ♀

une Conférence de JEANNE HYVRARD et de ASSIA DJEBAR

À LA RECHERCHE DE L'IDENTITÉ



"Feminity and Prose"

Marian Engel